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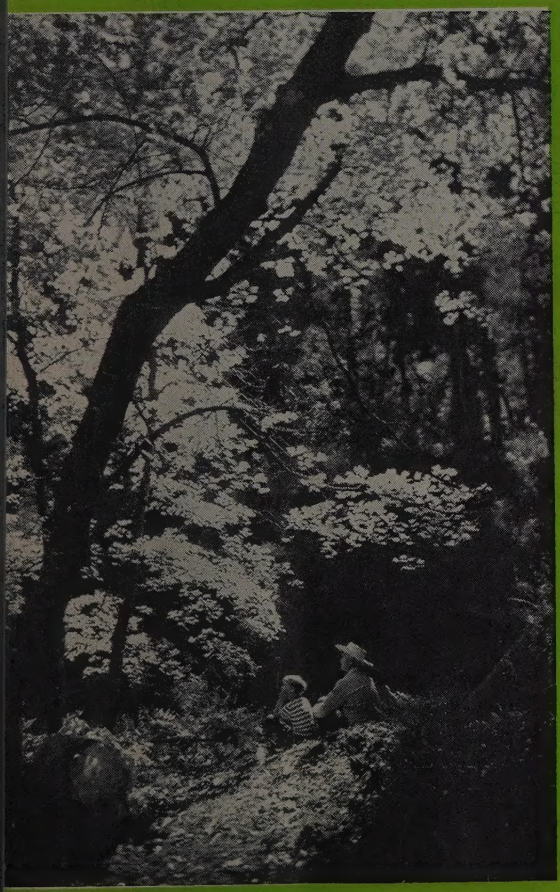
LUTHERAN MEN



April

1955

BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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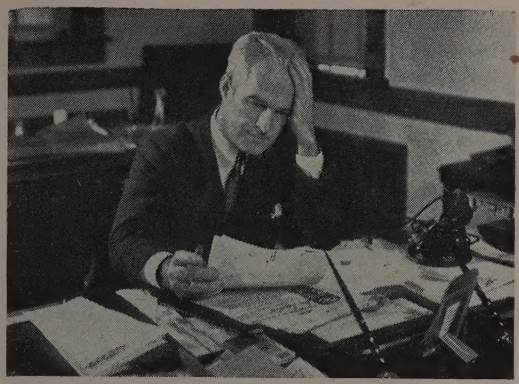
A Matter of Grave Concern

By GOULD WICKEY



"THE FUTURE of mankind depends very largely upon how the Western middle class responds to the challenges of democracy and nationalism in the non-Western world."

These are words of Arnold J. Toynbee which appeared in *The New York Times* of July 25, 1954.

Dr. Toynbee states in the same article, "The present upheaval is a double revolt—against the West's ascendancy over the rest of the world and against the Western middle class ascendancy over the Western industrial worker".

If I may venture to add anything to what Toynbee writes, I would say: the future of mankind depends very largely upon how sincerely the Western middle class accepts Christianity and how effectively this class applies the principles of Christianity in all human relations both at home and abroad. If Western industrial workers fear and suspicion the Western middle class, we have failed to apply the principles of our faith in relations with the industrial workers. If the peoples of the Orient do not trust the peoples of the Occident, then we Westerners have failed to apply the principles of our faith in our global relations.

The purpose of this article is to present some facts which raise serious questions concerning our American life, and to indicate a contribution which Christian higher education can make to this situation.

Facing the Facts

Most of these facts are based upon the United States 1950 Census and studies made thereon.

1. *Population Increase.* Since 1940 the population as a whole has grown 20 per cent, while the number of children under five has grown 66 per cent. It is said that the children in that age span constitute 11 per cent of the total population.

The high birth rate has continued for eight years, the Census Bureau reports. At the same time infant mortality in 1953 and 1954, it is reported, declined to an all-time low of 28

Dr. Wickey is executive secretary of the Board of Higher Education, Washington, D. C.

infant deaths per 1,000 live births. This is a 50 per cent decrease in two decades. Naturally these two factors taken together mean that the population growth is more rapid than may be indicated by the births alone.

The number of births in the United States in 1951 was 3,648,954, while the number of deaths was only 1,486,000.

Health programs are having their effects at the other end of the age span. The Bureau of the Census expects persons over 65 to increase from 13.4 millions in 1953 to 20.7 millions in 1975. The number of persons 65 years of age and older has increased 36 per cent in ten years, while those older than 85 have increased in number by 58.8 per cent.

In the colleges and universities there are over two million youth registered in Canada and the United States. By 1970 this number is expected to be doubled.

2. *Working Mothers.* Dr. Richard E. Lentz of the Division of Christian Education of the National Council of Churches of Christ has called attention to the fact that 33 per cent of the children live in families with income less than $3,000. He says, in 1951 the income of the average American family was $3,700, but families of four children averaged $3,580, with five children, $3,250, with six or more, $2,725.

Where the income is so low, it is natural that the mothers go to work outside the home. In 1940, 33 per cent of the working women were married. This figure jumped to 55 per cent in 1950 and to 60 per cent in 1953.

It is further reported that in 1953, 33 per cent of the women in the labor force were mothers of children under 18 years of age. Also in 1953, almost 25 per cent of all the mothers in the population with children under 18 years of age were working. It is estimated that the figure was only 10 per cent in 1940. Of the 5 1/4 million working mothers, about two million had one or more children under six years of age. The remaining 3 1/4 million women had older children only between the ages of 6 and 17. Of course many of the working women are widows or women who no longer have duties at home to consume all their time.

3. *Not in School.* The Bureau of the Census tells us of the large numbers of youth who are not in school. In spite of our laws requiring attendance at school, 4.3 per cent of the children 7-13 years of age are not in school. Of those 14-15 years of age, 7.1 per cent and of those 16-17 years old, 25.6 per cent are not in school.

After high school age, 18-19, it is expected that a large percentage, 67.8 per cent, would not be in school. This is interesting because of the great increase in students attending college.

4. *Juvenile Delinquency.* Reports from federal prisons indicate that three out of ten of new prisoners received during 1950 scored below the fifth grade on standardized achievement tests. Only two of ten scored

above the 8th grade. It is said that enrollment in the intermediate courses was heaviest at the National Training School for Boys, and at Chillicothe, El Reno and the Engelwoor Reformatories.

Apparently, the facts are: out of school into crime.

5. *Marriage and Divorce.* In the 14-17 age group, there are 40,000 married "men" and 232,000 married "women". In this same age group there are 4,000 widowed "men", and 2,000 widowed "women" and 6,000 divorced "women."

In the 18-19 age group, there are 166,000 married "men" and 640,000 married "women". Likewise, in the same age group, there are 4,000 widowed and 4,000 divorced "men", and 4,000 widowed and 18,000 divorced "women."

In the 20-24 age group, there are 2,188,000 married men, and 3,888,000 married women. Of the women, about 70 per cent are married. In this group, there are 2,000 widowed and 20,000 divorced men and 10,000 widowed and 84,000 divorced women.

Seeing the Signs

Many other facts might be given; let these suffice. Facts in regard to growing interest in religion were not given, since we are not sure how permanent this interest may be. There are facts which may be placed on the negative side. For example, churches with two pastors in large cities have experienced a decline in church attendance.

What significance have these facts for us? People differ in what they see in facts. Meanings often differ according to one's interest and experience. Here's what these facts mean for one Lutheran man. They are sign posts of warning and guidance.

1. *The Church must be prepared to serve larger numbers,* assuming the growth of the church keeps pace with the growth of population. In the past the church has grown more rapidly than the population. But these larger numbers will include great increases at the younger and older age spans. To serve the groups in those age spans will require additional facilities and personnel with specialized training. The children of working mothers will need experiences and training to substitute for what they miss in the normal experience of a child.

2. *The Church's responsibility to the out-of-school youth can hardly be met by its regular youth organizations.* To make distinctions among the youth may not be desirable, and yet the programs are prepared on the supposition of more schooling than 25 per cent of the youth possess.

3. *The Church should provide more pre-marital literature.* Rather frank speaking and writing must be available, even for the 14 year old. American divorces were one out of nine marriages in 1910, one out of six in 1940, and today perhaps one out of three. The churches together can do much towards reducing the divorce rate.

A Challenge to Christian Education

These facts and these signs constitute a clear-cut challenge to the church in her parish education and in her program of higher education. If millions of souls now living are not to become fertile ground for the seeds of communism, the Christian leaders must be available with desirable procedures to meet the tragic situations so rapidly developing.

The Church, through her program of Christian higher education, can in large measure determine the nature of the culture and life of generations to come. Christian colleges, said Missionary Judson, are the seed-corn of the ages. Here is planted the seed which bears fruit down through the centuries. What we put into the minds of our college youth, we put into the minds of our future leaders.

●

Boy Scouts

by GEORGE A. EICHLER

Pro Deo et Patria Award

The *Pro Deo et Patria* award is a Lutheran Church award intended for Lutheran Boy Scouts. Pastors should see to it that their boys get this award rather than the For God and Country award which is an award for Protestant boys.

There are some scoutmasters and pastors who apparently think that the two awards are one and the same. There are disappointments when pastors ask to have a letter of congratulation mailed to their scouts who are about to receive the For God and Country award to be told that this is not possible. For the first time they discover that there are two different awards.

They must have thought that the distinctly Lutheran *Pro Deo et Patria* award which is Latin for, For God and Country, is some times referred to by the English translation. This is not so and care must be used to avoid misunderstanding. Approximately 200 Lutheran scouts have received the For God and Country award; some surely were under the impression that they were receiving the *Pro Deo et Patria* award.

Even if there is no troop in your church and some of your boys are members of a troop sponsored by some other denomination you should still encourage your scouts to work for the *Pro Deo et Patria* award. It is a matter between the pastor and the boy. It is very possible that there are Protestant, Catholic and Jewish scouts in troops sponsored by service clubs, veterans groups, schools, etc. When these boys desire to win a church award they do it under the direction of the spiritual head of their church or synagogue. Lutheran scouts should therefore work for the

Pro Deo et Patria award under the supervision of their pastor. This relationship is very important and frequently has far reaching effects.

To the end of 1954 there were a total of 13,242 applications received for the *Pro Deo et Patria* award and only 2,369 awards actually have been granted. Something definite should be done to keep the boys interested. It should be remembered that most boys need a lot of guidance and encouragement. The parents and the pastor are the most logical people to provide this. Applications become obsolete after three years. This became a rule in 1952. Files are now cleared of all old applications after three years and a scout must re-apply if he wishes to go ahead. A boy should be at least a second class scout at the time of application.

Education for Living

by EARL S. RUDISILL

A Harmonized Personality

"Integration" means bringing all the parts together to make up the whole, with all factors fitting harmoniously into the combination. There may be integration of a business organization, a church's program, a home, a government, a plan, or a human personality.

Such harmonizations of the elements in a personality means that all parts of one's make-up are in agreement with all others, that they fit together in one happy, wholesome unity. Thinking, attitudes, aspirations, activities, amusements, recreations, habits, services, and affections are congenial, one with another—all are relatively consistent and are operating as a whole—a co-operative team.

Of course, no one of us is wholly consistent—the harmony at best is not perfect. But that is to be expected. That fact challenges us to a life-long effort to accomplish a more complete harmony. But when some of these factors of personal make-up are in conflict with the rest the individual is in trouble, mild or violent. Dr. Jeckyl and Mr. Hyde are the classic literary example. Dr. Jeckyl was an exemplary citizen and public servant, but when by the use of a drug he changed into Mr. Hyde he became a murderer. Men known as staunch church members sometimes turn out to be embezzlers. Women may become shop-lifters or trouble-makers. All of this may happen while the person is an active church member. Such personalities are not integrated or harmonized. One part of their make-up has deserted the rest or is at war with the other parts. More frequently the inconsistency is on a smaller scale, but it represents the same principle.

Each of us needs to look himself

over—honestly and repeatedly. Perhaps we'll need the assistance of one or more friends. A husband or wife is in an ideal position to help, by pointing out the faults, but some individuals do not welcome the evaluations of a spouse. We need as objective an estimate of self as can be had.

Once we see where we stand we ought to confess our faults or weaknesses to God, and perhaps to a friend or spouse also. Ask forgiveness and divine help that Christ may be the very center of one's life— everything centering in him. "Not I, but Christ liveth in me." We have to allow him and his teachings to be our guide. Alone we can't succeed. With him we cannot fail.

Let us note this danger. Once we have checked on ourselves, have made an effort to harmonize our lives, and made some improvement, we easily conclude that we are all right. That is not likely to be true. It is quite possible that we have not gone far enough. And it is probable that we may take for granted that what we have done will prove sufficient for a long time—even for the rest of life. Let us not deceive ourselves. We'll have to go through many check-ups through the years, for we are strongly inclined to slip without noticing it. This is a lifelong undertaking. Let us not falter half way.

●

Honorary Life Membership

by PHARES G. BEER

Synodical Honorary Life Membership Secretaries

Some of our synodical and conference Honorary Life and In Memoriam secretaries and officers have done a splendid job in publicizing this work. We are always very eager to receive copies of the items used in such publicity.

The January issue of the *North Carolina Lutheran*, which regularly carries a page on the activities of each of the official auxiliaries of our church, devotes one-third of the page to "Life and In Memoriam Memberships." The article written by Carl Cross contains a photograph of the Honorary Life Membership pin or button, a complete application blank and these two paragraphs:

"Brotherhood men, do you recognize this emblem? It is the lapel button that signifies that the wearer is enrolled as an Honorary Life Member of the Brotherhood. This distinction can be secured for a donation of $10. The money received from this project is used by the ULCA Brotherhood in the work of evangelism.

"Any person in the Lutheran Church, man, woman or child of any age, can be enrolled. It is a fine way for any of us to say "Happy Birthday" or "Anniversary" to members of our family and to friends. Just fill

out this application blank and mail it, with your check to your state director, Carl Cross, Route 3, Salisbury, N.C., and your certificate and pin or button will come to you in about two weeks. Does more need to be said?"

We desire to thank and congratulate Mr. Cross for this fine article. After reading such an excellent presentation we ask, is it any wonder that the North Carolina Brotherhood leads all the synodical Brotherhoods in the number of Honorary Life and In Memoriam Memberships? The members of this synodical Brotherhood have given seven In Memoriams and 141 Honorary Life Memberships.

A recent letter from President Roger W. Lindgren, 37 Mountford Street, Hartford, Connecticut, to the Brotherhoods of the New England Conference contains an Honorary Life and In Memoriam Membership application blank and this fine paragraph:

"At this time of the year, when most congregational Brotherhoods are electing officers and changing administration it seems to be an appropriate time to make mention of the Honorary Life and In Memoriam Memberships. Here is a splendid way to make an expression of sincere appreciation and thanks to retiring officers for their splendid efforts during their term of office. This honor is for all workers in the life of the Church and can be conferred by either organizations or individuals. An application blank has been enclosed for your convenience and if further information or additional blanks are desired, please contact our conference Life and In Memoriam chairman, Brother Robert Reuger, 2 West Street, Rockville, Connecticut. Whenever these honors are conferred it is recommended that they be publicized and public presentations should be arranged."

May we urge all local Brotherhoods to notify their conference and synodical Honorary Life and In Memoriam secretaries, chairmen or directors whenever memberships are taken out in their Brotherhoods that do not pass through the conference and synodical treasurers.

Below is a list of the Honorary Life and In Memoriam Membership secretaries, chairman or directors of those synods who have appointed such individuals and have forwarded their names:

California Synod — Roland R. Holdeman, 7724 South Pioneer Blvd., Whittier, Cal.

Canada Synod—Howard Herter, 18 Ezra Avenue, Waterloo, Ontario, Canada.

Central Pennsylvania Synod—Edward J. Latz, 437 S. Thirteenth St., Harrisburg, Pa.

Florida Synod—Brooks Cagle, 107 Wilson Road, Route 2, Box 3X, West Palm Beach, Fla.

Georgia-Alabama Synod — Peter S. Rhyne, Americus, Ga.

Illinois Synod—Frank M. Hughes, 1221 Chestnut Avenue, Dixson, Ill.

Iowa Synod—Rodney C. Berger, 2072 Linn Blvd., Cedar Rapids, Ia.

Maryland Synod—Martin A. McGrory, P. O. Box 6950, Congress Heights Station, Washington 20, D.C.

Midwest Synod — Clarence Brei, Lanham, Nebraska.

Nebraska Synod—Eldon Johnson, Davenport, Nebraska.

New York Synod—Martin J. Jensen, 106 Barton Avenue, Utica, N.Y.

North Carolina Synod—Carl W. Cross, Salisbury, Route 3, N.C.

Pacific Synod — Edwin Carter, 1017 Southwest Nineteenth Street, Portland, Ore.

Pennsylvania Ministerium — William H. Frick, 42 Clymer Avenue, Sellersville, Pa.

Pittsburgh Synod — H. Wesley Henry, Third Avenue, Jeannette, Pa.

South Carolina Synod—Carl Davis Caughman, Lexington, Route 4, S.C.

Texas Synod—E. C. Vogt, 508 W. Forrest St., Victoria, Texas.

Virginia Synod—O. C. Crawford, 3808 Sunrise Avenue N.W., Roanoke, Va.

West Virginia Synod—H. D. Williams, 627 1/2 Eleventh Avenue, Huntington, W. Va.

We are always eager to get additional appointments to this group from our synodical Brotherhoods and if there are any changes in the appointees or corrections in the spelling or corrections of the abovementioned persons the author of this column will greatly appreciate receiving such changes or corrections.

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Message from Headquarters

by EARLE W. BADER

IT PAYS TO BELONG!

Thirty Reasons Why Your Men's Group Should Affiliate With Your Synodical and The ULCA Brotherhood

Last month we emphasized the importance of doubling the membership of our congregational Brotherhoods to reach the Atlanta Convention goal of 100,000 active members by 1960. We are directing this appeal to the congregational men's groups, which are not actively affiliated with their synodical Brotherhoods, and the Brotherhood of the United Lutheran Church in America.

The thirty compelling reasons are by no means all inclusive. They are intended merely to stimulate your prayerful consideration in uniting your man power with the thousands of likeminded men who are "Organized for Service" for Christ and his Church in all synods of the ULCA.

A letter or a post card addressed to Brotherhood Headquarters, Market and New Streets, Bethlehem, Pa., will bring you additional information regarding the benefits that your men's group will derive from your membership in the synodical and ULCA Brotherhoods.

Here are some reasons why men's

group should affiliate with the above organizations:

To become an integral part of the official men's auxiliary of our Church.

To cooperate in a united effort to win others for Christ.

To heighten your group aspirations.

To broaden your horizons for Kingdom service.

To lengthen your out-reach through Church-wide projects.

To Strengthen the bonds of Christian fellowship.

To deepen the spiritual life of your men.

To promote challenging objectives that EVANGELIZE — EDUCATE and ENERGIZE.

To undergird the whole program of the whole Church.

To foster Lutheran unity on all levels.

To receive purpose and direction.

To sponsor leisure time programs, and guidance for your boys.

To increase efficiency and effectiveness.

To decrease failures and disappointments.

To stimulate greater activity and interest in your congregation and community.

To enlist willing workers for your Sunday school.

To reclaim your lapsed members.

To insure a better informed laity.

To develop consecrated and aggressive leadership.

To inspire greater loyalty and devotion to your pastor and congregation.

To encourage Christian Stewardship and tithing.

To obtain enlightening literature.

To activate worth-while service projects.

To arrange interesting and profitable meetings.

To learn how your group can become King's Men.

To participate in stimulating conventions and rallies.

To enjoy fellowship with other "live wire" groups.

To share your experiences, and benefit by the "know how" of others.

To secure guidance, and counsel to solve your problems.

To enlist and utilize the energetic loyalty of all of your men.

"Why join?" you ask. TO ASSURE THE FUTURE SUCCESS OF YOUR MEN'S GROUP!

●

Security in Corporation

What is now called Christianity and is known as such, as a result of the last 1,800 years of history, is not the life of the ecclesia which is shown us in the New Testament but a compound of the old Adam—corrupt sinful humanity—and a Christian facade, if we may say so, a Christian envelope to a core of Adamic humanity.

. . . Christianity ceased in its early days to trust in the power of the Spirit and sought security in office, sacrament, and formal creed. In proportion as it did so its revolutionary power and impulse was broken. It ceased to be a brotherhood and became a corporation. It ceased to be a new life and become a philosophy and theology. It made its peace with the unrighteous world; it became a mere cult society in the world and ceased to work as a revolutionary ferment within the world.

—Emil Brunner
Eternal Hope (Westminster)

Brotherhood in Action

by CHARLES F. BROBST

King's Men

Every Christian man is in reality the King's Man. He who accepts Christ as his Savior also regards Him as his King. He is King of Kings, Lord Of Lords. True believers look to Christ, the King, for leadership.

Loyal followers of the King look to Him not only for guidance, but they are ready to render service to Him. The King is a provider of life's best treasurers; He is also worthy of being obeyed and served.

Unfortunately, not every King's man is very helpful. He is ready as a subject to receive the benefits bestowed by the King but not to serve Him. Men need to be stirred into activity for their King.

The King's Men Church Attendance program prepared by the evangelism committee of the Brotherhood of the United Lutheran Church in America is directing many men into greater usefulness in God's Kingdom.

Emphasis is being placed on church attendance by the men throughout the church. Committees are being appointed, men are paired into visitation teams and are regular in their church attendance. Congregations are being stirred into a renewed life by the effective activities of our King's Men.

There is no way of knowing how many Brotherhoods are using the King's Men program. Judging by the requests that come to the Brotherhood office for visual aid materials, we imagine the movement is progressing with increasing tempo. The response is beyond the highest expectations. So large are the number of requests for the set of slides, "The King's Men Doing the King's Business," that only a fraction of them can be met.

The slides and tape recording, on account of the large number of demands, are being converted into a film strip and phonograph record. This will be easier shipped and handled. Some improvements have been made by adding five new picture frames. An order of 100 has been placed with producers. Of this number, 50 will be for sale and the rest will be reserved for rental.

The Allentown Conference of the Ministerium of Pennsylvania had workshops to which congregational groups of men were sent for inspiration and instruction. About thirty Brotherhoods are using the King's Men program in an effort to increase the church attendance during the Lenten Season.

The Brotherhood of the New Jersey Synod held a state wide rally at Trenton in February at which the

King's Men Church Attendance Program, in addition to other phases of men's activities, received attention.

Doubtless other synodical Brotherhoods made special effort to activate the men in this phase of the church's work.

The King's Men Church Attendance Program began only about a year ago. A limited number of congregations used it last year. The Indianfield congregation in eastern Pennsylvania is using it for the third consecutive year. It was in this congregation that the King's Men idea was first tested with a 118 per cent church attendance increase at the midweek Lenten service.

News

Fire At Hartwick College Increases Urgency of Appeal

A fire which recently swept through Leitzell Hall, a temporary frame dormitory at Hartwick College, Oneonta, N. Y., prompted officials to plan the erection of a new men's dormitory expected to cost $300,000, according to an announcement by Dr. M. A. F. Ritchie, president of the college.

The Board of Trustees approved earmarking for that purpose $150,000 from the funds that are to be raised in the New York and New England Synod for general college development purposes. The action has the approval of Dr. Frederick R. Knubel, president of the synod, which is the supporting church body of the college.

The appeal for general development purposes was authorized at the latest meeting of the synod and actual solicitation will start on May 15. The minimum goal was set at $200,000. The development program includes increased endowment, library books, improved teaching facilities, campus landscaping, increased housing facilities, and establishment of more professorships and scholarships.

April 24, 1955, is National Christian College Day, recognized and celebrated by most of the Protestant bodies. On this day, special efforts are made to help the church members know better their colleges and the colleges to render special service to the parishes. Lutheran men should grasp the opportunity to encourage, to defend and to support Lutheran colleges.

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Harlingen, Texas

Capt. Kermit Bjorkland was recently elected president of the Brotherhood of Grace Lutheran Church, Harlingen, Texas. Other officers elected were: Alex Matz, vice president, and Walter Altus Sr., secretary-treasurer.

Fifteen men attended the shrimp dinner, prepared by "Jeep" Malphrus, Arne Hultmann, "Chuck" Kinney and "Mutt" Pflueger, in the Service Center.

After the dinner Pastor E. L. Wagner explained the background and meaning of the symbols used in the church.

Retiring President Malphrus presided at the business session.

●

Texas

Every man of the congregation an active member of the Brotherhood is the ultimate goal and more than double the membership within the next 30 days is the aim of the drive inaugurated at the annual father-son banquet held January 25 by the Brotherhood of St. Luke's Church, San Antonio, Texas. Mr. Luther is the president. There were 84 members, sons and guests gathered in

Christian fellowship, for an evening of worship, feasting and entertainment. The guest speaker was "Football coach of the year," Mr. W. A. McElreath of the undefeated Trinity University Tigers. A colored motion picture of the North Texas-Trinity University game was shown.

●

Fairmont, West Virginia

The Brotherhood of Grace Lutheran Church, Fairmont, W. Va., held its annual father-and-son banquet on Feb. 28, with members of Boy Scout Troop 2 as honor guests. There were 125 fathers and sons in attendance.

Troop 2 was organized in 1930, and is sponsored by the Brotherhood. An anniversary gift of a large scout flag and staff was presented to the troop by the Brotherhood.

Grace Brotherhood also sponsors an Explorer Troop, which was organized in 1954.

Four major achievements of this Brotherhood in 1954 were:

1. Moral and financial support given to Boy Scout Troop 2.

2. Served as host for the Sectional Brotherhood Rally in October, when 60 men from Clarksburg, Morgantown, Grafton and Fairmont attended.

3. Observed Brotherhood Sunday in October, when three Brotherhood men spoke.

4. Under the supervision of Cecil Selders, ten men of the Brotherhood gave a minimum of 600 working hours of free labor painting, remodeling and refurnishing the rooms

on the ground floor of the parish house which are to be used as classrooms for the junior department of the Sunday school. In 1953 the men gave 1200 hours of free labor.

—D. W. Reiter

●

The Meaning of Revelation

Man's knowledge of God. By William J. Wolf. Doubleday and Company. $2.95. 189 pages.

Revelation is the theme of this book from beginning to end. We know God only as he makes himself known, and we know him supremely in Jesus Christ. Revelation through Christ is examined in the light of its preparation in the Old Testament, and in relation to history, faith, redemption, the early church, reason, our situation today, and the world's religions. Solid and good, this book also gives interesting insights into such matters as atonement, resurrection, ascension, Pentecost, the Holy Spirit, the Trinity, and the church of today.

Though designed primarily for laymen, the book will be helpful to pastors, who are always eager for reference and sermon material, and for fresh insights into old truths. In view of the mounting interest in religion today, laymen will find that this volume will clear up much of the confusion resulting from many kinds

of doctrine and opinion which pass for real religion. This work will keep them on the right track of revelation through Christ.

This is the second volume on The Christian Faith Series, Dr. Reinhold Niebuhr, consulting editor. The first volume, *The Renewal of Man*, by Alexander Miller, was reviewed in *Lutheran Men* in the February, 1955, issue.

●

Award for Scout Leader Who Rescues Two

Hero Receives Citation

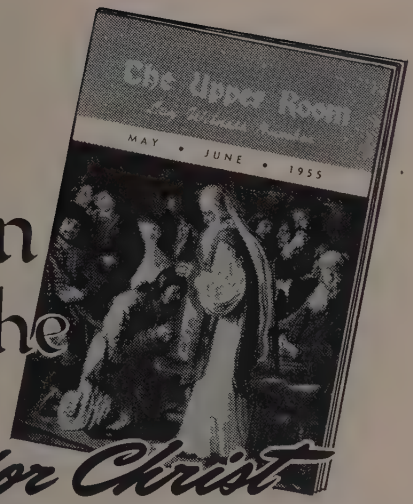
Robert W. Ferson (center) receiving medal of honor and lifesaving citation from Allen Mathis (right) as the Rev. Dr. George P. Lottich, pastor, watched ceremony in Christ Evangelical Lutheran Church, Chicago.

A Boy Scout leader who dived twice into a fast-moving stream during a rain storm last summer to rescue a woman and her five-year-old son received the highest Scout award for lifesaving on Sunday, February 6, 1955.

Robert Ferson of 6616 N. Óketo Ave., Chicago, was awarded the honor during the service at Christ English Lutheran Church. The award came as a surprise to Mr. Ferson and was presented on Boy Scout Sunday. The Rev. Dr. George P. Lottich conducted the service. He also introduced the scout leaders and Allen Mathis, executive board member of the Chicago council, who presented the medal and citation to the assistant scoutmaster of Troop 879, which meets at Christ Church, on behalf of the Boy Scouts of America.

The Citation

"On the morning of August 2, 1954, some people were fishing in the Apple River Canyon State Park, Illinois, when a torrential rain started suddenly. In rushing for cover an unknown five-year-old boy fell into the fast-running deep stream and was



Laymen around the world *witness for Christ*

Laymen from the four corners of the earth have contributed the meditations, prayers and Scripture selections for the May-June "Lay Witness Number" of The Upper Room, annually one of the most inspiring issues of this devotional guide used in more than 3,000,000 homes.

Among this year's contributors are a farmer from Ohio, a postman from Arkansas, a realtor from Canada, a laborer from Peru, a physician from India, a lawyer from the Philippines, a teacher from Australia, an editor from Hong Kong, a princess of Rumania, and 52 other laymen, representing almost every evangelical denomination.

Send your order NOW for this great "Lay Witness Number." 10 or more copies to one address, 5 cents per copy, postpaid. Individual yearly subscriptions, 50 cents, two years $1.00. Special air mail edition for youth and for men and women in service, same price. If your church is not already using The Upper Room, write for a free sample copy and details of the Parish Cultivation Plan.

The Upper Room

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carried away. His mother (also unknown) jumped in but failed to reach him. Assistant Scoutmaster Robert W. Ferson, hearing calls for help, ran to the water's edge and jumped in and swam to the boy. After bringing him safely to shore, Ferson swam after the mother, who by this time was struggling hysterically. Following considerable effort expended in twice breaking the woman's grip, Ferson got her to land safely."

Mr. Ferson is a model maker for an appliance manufacturer. He has two sons in the scout movement, Dennis 13, and Robert 9. His other son, Gary, 8, will enroll later.

Missionary Wives

Dauntless Women. By Winifred Mathews. Friendship Press. $2.50. 164 pages.

This is the fascinating story of seven missionary wives, each striving desperately to create and maintain homelike surroundings for their husbands in heathen lands. They not only had the tasks of home and children but also worked with their husbands as teachers and witnesses for Christ.

Typical of these women was Mary, wife of David Livingstone, a true partner in his ventures, as much during their times of separation, when her part was limited to praying and waiting, as when she was by his side guiding him with her counsel and practical help.

Dauntless Women is exciting and alive with appeal for anyone.

Jean Haring Mohr

Letters to Executive Secretary Earle W. Bader

Dear Mr. Bader:

I have just completed reading your new Brotherhood **Handbook** and am happy to see that at last a publication of this type has been put out for the men of the Brotherhood. It is a very fine job and will go a long way toward lightening the burden of Brotherhood leaders on all levels.

As president of the recently formed Eastern Conference Brotherhood of the New York and New England Synod Brotherhood, I am most anxious to secure a valuable aid such as your **Handbook** for my organizational work, as well as for the local presidents of our newly formed group.

William E. Dewing
Schenectady, N. Y.

Dear Mr. Bader:

The members of our Prayer Fellowship are remembering you in prayer today.

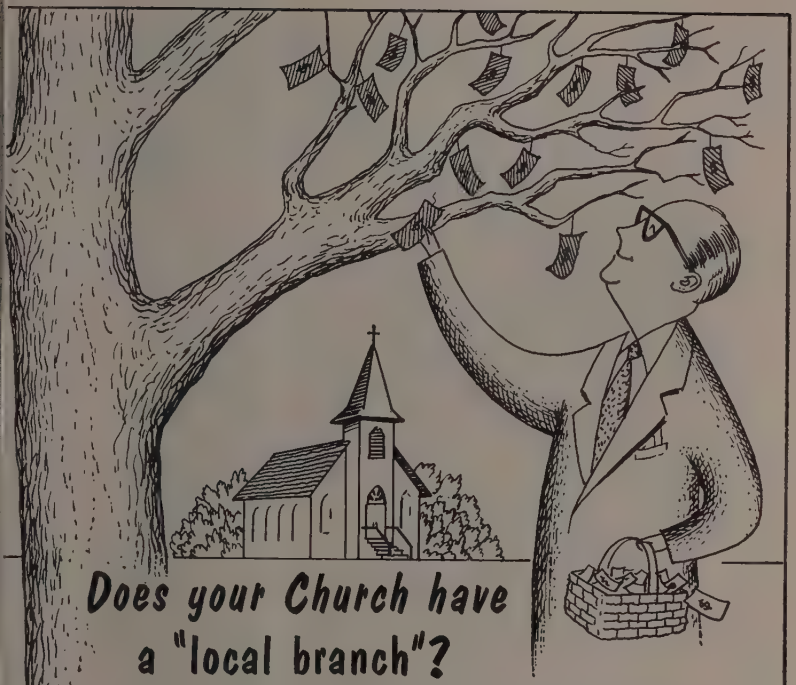
We appreciate your dedication to work among the men of our church. Mindful of our Lord's words concerning the power potential in prayer, we feel confident that our prayers are a most effective way to help you in fulfilling this calling.

May God inspire and guide you in the glorious and vital responsibility of enlisting men in His service. May His Holy Spirit work through you to lead men to Christ, the divine Founder of our everlasting Brotherhood.

(The Rev.) Jacob A. Longacre
Lancaster, Pa.

Soren Kierkegaard Said:

For long the tactics have been: Use every means to move as many as you can—to move everybody if possible—to enter Christianity. Do not be too curious whether what they enter is Christianity. My tactics have been, with God's help, to use every means to make it clear what the demand of Christianity really is—if no one entered it.



Does your Church have a "local branch"?

LUTHERAN BROTHERHOOD "branches" organized in Lutheran Church congregations received more than $48,000.00 from LUTHERAN BROTHERHOOD in 1954. This money was used for their youth and Boy Scout work, and for other activities of the Church.

This is just one part of the extensive benevolence program carried on by LUTHERAN BROTHERHOOD for the Lutheran Church.

For complete information about organizing a "local branch" in *your* church, see your local LUTHERAN BROTHERHOOD representative or use this coupon.

Please send me information about organizing a "local branch" of LUTHERAN BROTHERHOOD in my church.

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A Large Upper Room Furnished

by ROY L. SMITH

We can leave to the scholars the question of who the householder may have been who furnished the large furnished upper room in Jerusalem that night. Suffice it to say that someone, quite evidently included in the inner circle of Jesus' friends, had such a room *furnished!*

In the midst of the prayer meeting in a large downtown church, with several hundred people present, a timid little woman arose to speak. It was in the midst of the Lenten season, and the pastor had asked a rather simple, but searching question. "Suppose you had the chance to be some one person associated with those last days of Jesus in Jerusalem, who would you choose to be?" The humble woman was trying to reply to that question.

"There are a lot of people in the passion story whose place I could never fill", she said. "I could not carry my master's cross as Simon of Cyrene did. Nor could I have followed him out to the garden as some of the others did. But if he were willing to accept it, I could make ready for him the best room in my house, where he might eat the last supper with his disciples. And I think I could promise him that it would be made ready to his satisfaction."

There was something so simple in the testimony. Those who knew the little woman were well aware of the truth in her word, "it would be made ready to his satisfaction". She was that kind of person.

Someone had to make ready a room, and furnish it. There is no record of any such thing in the scripture, but it is easy to imagine some housewife telling her Christian friends, years afterward, how the Lord had come to their home that night and had eaten that last sad and solemn meal under her roof. She never wrote a gospel, nor became a martyr, nor held an office in the church. But she could furnish a furnished room!

A very great deal of the service of the Kingdom of God (and the Church) must be rendered by those who never get their names into the papers, are never publicly commended, and are never elected to the delegation. But there is need for a furnished upper room and some devoted heart furnishes it without thought of publicity or commendation. But in the eternal records of God the name is inscribed, and after it the notation —clearly written—"Well done, thou good and faithful steward".

Snoring Problem

A man went to see his physician for advice on how to be cured of the habit of snoring.

"Does your snoring disturb your wife?" asked the doctor.

"Does it disturb my wife? Why, it disturbs the whole congregation."

—Nuggets

Maid of Israel

By TOLBERT R. INGRAM

ADVENTURE, INTRIGUE, and ROMANCE are woven into a suspense-filled story that will capture and hold your interest from the start.

Accurate, vivid descriptions bring to life again the Samaria and Syria of the Bible, and give you an even better appreciation of the Old Testament.

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It is Miriam's story, but it is more. Ambitious Ben-hadad of Syria is blocked in his plans by Elisha, the indomitable man of God. War breaks out, and the Bible story is re-told vividly. $3.00

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Previewers enjoyed
MAID OF ISRAEL:

"I know Israel and the Near East well and find that Mr. Ingram caught admirably the somewhat mystical atmosphere of these ancient lands" —Mrs. G. Van Tijn, book review editor, TAOS EL CREPUSCLO, Taos, New Mexico.

"It is a thrilling experience to see Old Testament names become living personalities as one reads this book. The author is just that graphic in his style. A romantic element is done in good taste. A wonderful book for anyone, teenage and above." — Warren Filkin, Northern Baptist Theological Seminary, Chicago, Illinois.

BROADMAN PRESS, NASHVILLE

Ask And It Shall Be Given

The darkness of your soul, the littleness which you have received, and the confusion in which you live may not be because God has not answered; it may be because you are unwilling to receive. God has two kinds of gifts for us: first, there are the ones He gives whether we ask for them or not—the sun which shines, the air we breathe, the fertility of the soil. Parents give their children such things as food, shelter, clothing and watchful care whether the child asks for them or not.

The other gifts He gives only if we ask for them. I want my son to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must cooperate by opening his mind through study in order to receive the education. Yes, the reason we do not receive the answers to our prayers may be in us—in our failure to cooperate!

From WHEN THE HEART IS HUNGRY
by Charles L. Allen
(Fleming H. Revell Company)

Editor's Page

The Resurrection and Success

We hear much today about "success" from the exponents of the "peace of mind" and "positive thinking" movements. One of those exponents told an inquirer that the meaning of life is to be successful in this world. By "success" he means popularity, the ability to make friends, the know-how to become an executive, the secret of being a dynamic personality, the energy to work and work and work, the ability to earn more money; in brief, make the most of every moment and every bit of energy and talent a person possesses, to get what one wants out of life.

Good! Nobody can denounce all that in itself. Nobody can object if anybody shows another person how to adjust his life properly so that life will be more pleasant and successful. Jesus himself said that he came to give us more abundant life. Nobody can object to worldly success as such, as long as a man does not lose his soul in the attainment of success.

However, we can object if the pursuit of success is presented under the banner of the Gospel in such a way as to give a non-Christian or a nominal Christian the impression that the essence of the Gospel is the pursuit of success rather than reconciliation to God. Earthly success may be a by-product of a life reconciled to God—but again it may not. We can also object when worldly success is somehow connected with Christ in such a way as to give the impression that Christ is the means or guarantee of success, without fail.

The message of the Gospel is distorted when it offers "new life" and "resurrection" without the "death" of the old man and a "crucifixion" with Christ, and when it promises "crown" and "throne" without repentance and cross.

Before the Crucifixion and Resurrection of Christ, the disciples were greatly interested in "crown" and "throne." "We have left everything to follow you," said they to Christ, "and it's about time we begin to see results—what are we going to get out of this?" And when Jesus hinted at his own death, they resolved thus in their hearts: "We'll see to it that he won't suffer and die. We won't think negatively about failure. We'll crown him king and put him on a throne. And then he and we will be successful."

How often Jesus shook his head sadly at such suggestions and asked, "Are ye yet without understanding?"

The only crown and throne Jesus had in this world were the crown of thorns and the throne of mockery: "Hail, King of the Jews!" This was his success: forsaken, rejected, despised, mocked, beaten, spit upon, crucified.

Is any disciple better than his

(continued on page 30)

YOUR Lutheran HERITAGE

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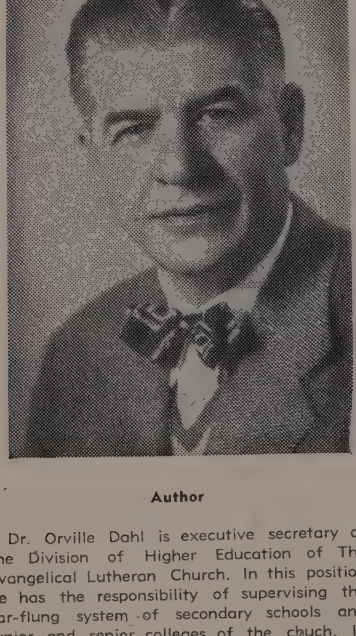
The Congregation and Higher Education

By ORVILLE DAHL



Author

Dr. Orville Dahl is executive secretary of the Division of Higher Education of The Evangelical Lutheran Church. In this position he has the responsibility of supervising the far-flung system of secondary schools and junior and senior colleges of the chuch. In addition to this duty he is active on the national level in educational associations of various kinds.

Dr. Dahl is the author of numerous articles, surveys, and reports on higher education and is a regular contributor to the church's weekly publication, **Lutheran Herald.** He is a member of the division of higher education of the National Education Association, and is secretary of the National Lutheran Educational Conference. He is also the editor of the Monograph Series of the Department of Christian Education of the ELC.

FORMAL, organized education has been likened to a ladder. The bottom rung is the *Kindergarten*, devoted to children from four to six years of age. The next six rungs or grades make up the *elementary school*, and are devoted to children from six to thirteen years of age. Then comes *high school*, or *secondary education*, ranging from the seventh through the twelfth grades. The high school is often divided into two separate schools, the junior and senior levels.

Beyond the twelfth grade, or high school, there are at least six more rungs or grades. But as we climb upwards we speak of them less and less

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

1. To become acquainted with the church's program of higher education.
2. To investigate the special contributions made by church colleges.
3. To become intimately acquainted with the college and the theological seminary which the local congregation is supporting, and to discover some of their needs.
4. To decide on definite things which members of the Brotherhood can do to foster a better understanding of Christian higher education and lead members of the congregation to take the right attitude toward its institutions of Christian higher education.

s grades. *All education beyond the igh school is higher education.*

Junior College

The two rungs above high school, r the first two years of higher edu ation, are the thirteenth and four eenth grades. More often they are eferred to as the freshmen and ophomore years of college, or as the unior college.

The junior college may be a part f a larger school, or it may be a eparate school. Several Lutheran hurch bodies have junior colleges, mong which are: The Augustana utheran Church, The Evangelical utheran Church, The American Lu heran Church, The United Evangeli al Lutheran Church, The Suomi ynod, The United Lutheran Church n America, and The Lutheran hurch-Missouri Synod.

Senior College

This type of institution goes two ears beyond the junior college. It overs grades 13-16 and is the most ommon form of organization in merican higher education. It may e a specialized school, such as an rt institute, a technical institute usually teaching sciences and subjects related to engineering), or it may be a teachers' college. The most common type of four-year institution of higher education, however, is the liberal arts college.

Liberal Arts College

The liberal arts college is one of the oldest forms of educational organizations we have in Western civilization. Countless numbers of men and women have come under its influence and believe it to be fundamental to the training of a person who must, on the one hand, have a general understanding of many fields of knowledge and human endeavor, and on the other hand must have a specialized training in order to fulfill his professional obligations.

The name liberal arts goes back to the Roman term, *artes liberales*—arts befitting the education of a free man. This type of education includes such branches of learning as literature, language, science, history, mathematics, philosophy, and the fine arts. These are the foundation subjects for a "liberal education." They are an attempt to create for the student a better understanding of: 1) the world in which he lives; 2) human personality; 3) his profession; and 4) a philosophy that will guide his life.

The liberal arts college is a pre-professional school, because study therein leads to advanced and specialized training in such professions as law, medicine, engineering, dentistry, and theology. Liberal arts colleges may be separate institutions, or they may be a part (in fact, the

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Worship

Hymn: "I Love Thy Zion, Lord"—No. 199 C. S. B., or No. 313 P. S. H.
Scripture: Ephesians 4:11-16
Prayer
Special Music
Hymn: "O Thou Whose Feet Have Climbed Life's Hill"—No. 214 C. S. B. or No. 143 P. S.H.
Topic
Hymn: "O Word of God Incarnate"—No. 169 C. S. B., or No. 117 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

heart) of a university. There are more than seven hundred liberal arts colleges in America, and this is the type of college operated by the Lutheran churches in America.

University

This word means "all together." A university is a congregation or group of schools and colleges, one of which is the liberal arts college, which stands at the center. From this central college radiate professional and graduate schools. The most common distinction between a graduate and a professional school is the purpose of the training. If a student is preparing for a specific profession, such as theology, medicine, or law, he usually enters a professional school. But if the emphasis is upon some specific field of knowledge, such as creative writing, the student will concentrate on the advanced study of the subject and probably work for an advanced degree in a graduate school.

The university, with its graduate and professional colleges or schools, is called the "capstone" of the educational system.

Seminary

What is a seminary, where ministers are trained? The word seminary means *seed plot*—a beautiful interpretation of a school where young men study to serve God. Seminary is another word for school—usually an advanced school, such as a professional and graduate school. This is the main field of advanced work in which our Lutheran churches engage. We have twenty-three theological seminaries in America and Canada, training ministers for our various church bodies.

Members of the Brotherhood should be intensely interested in the program of higher education because it touches all congregations. An ever-increasing number of young men and women continue their studies beyond high school, and they are constantly in need of guidance. In order to counsel and guide effectively, however, it is necessary to understand thoroughly the organization of our educational system.

Why Christian Education?

What makes higher education Christian? It is not the various branches of learning in themselves. It is the way that knowledge is interpreted and transmitted. The attitude or the state of mind, the conviction or the belief, the acting and the behaving of the teacher and all other workers in a school is what determines its nature and philosphy. Higher education is Christian to the degree that its faculty, administrators and workers possess attitudes, convictions, beliefs, and motives that are Christ-centered.

Aims of Christian Higher Education

What does Christian higher learning seek to accomplish which other forms of education do not set as their chief aims, purposes, and objectives?

1. Christian higher education seeks to win souls for Jesus Christ; to create an awareness in students of Christ's mission on earth; to implant a sense of call that persuades the student

evote his life to Christ-like behavior, o matter what his occupation or pro- ession may be.

2. Christian higher education seeks o strengthen the church which spon- ors the school, because with a train- d and educated membership the hurch can better accept its responsi- ilities in all areas of work in the ingdom.

3. Christian higher education seeks o create a culture of moral and spiri- ual dimensions which will provide he foundations for a society of free nen and women whose liberties rest pon the love of God as expressed in hurch and cathedral, upon the love of freedom as expressed in the parlia- nent and congress of a representative government, and upon the love of ruth as expressed in educational in- stitutions.

4. Christian higher education re- spects knowledge as windows through which we may see the handiwork of God.

What does Christian higher edu- cation seek to accomplish in Jesus' name? Dr. Martin Hegland has de- scribed it beautifully in his recent book, *Christianity in Education*. Let him speak for all of the schools, col- leges, and seminaries of our Luther- an church bodies:

"It would lead students through the halls of classical culture to know the 'holiness of beauty,' and also con- duct them among the hills of Pale- stine to know the 'beauty of Holiness.'

"It would trace the course of hu- man history, and also chart the ways of divine Providence.

"It would introduce students to great systems of philosophy, and al- so acquaint them with divine wis- dom.

"It would elucidate the processes of the human mind, and also recog- nize the operation of the divine Spirit.

"It would open to students the lit- erature of the nations, and pre-emi- nently magnify the Book of books and its truths.

"It would teach a number of lan- guages, and also show the service of languages in transmitting religious truth.

"It would lay bare the mysteries of earth, sky, cells, and structures, and also point to the Architect of the universe and the Giver of Life.

"It would clarify the laws of so- cial, economic, and civic action, and also inculcate the principles of Chris- tian understanding and love.

"It would cultivate a taste for beautiful music, and also promote its use in the service of God.

"It would develop appreciation of form, line, and color, and also recog- nition of the beauty and meanings of God's handiwork in nature and man.

"It would train in the making of ideal earthly homes, and also pre- pare for the eternal abodes of light.

"It would instruct in the principles of physical well being, and also in- spire respect for the body as the tem- ple of the Holy Spirit.

"It would acquaint students with the tenets of all religions, and es- pecially promote adherence to the Christian religion and loyalty to

Jesus Christ.

"It would have students participate freely in the academic community, and also seek to glorify God through all their activities."

Financial Support

How do we finance and support the great enterprise of Christian higher education in our Lutheran churches? Christian higher education is probably the greatest single investment we possess, outside of our churches themselves. It would probably take more than 75 million dollars to replace the colleges of our Lutheran synods. It would take another 25 million to replace our seminaries.

In our colleges and seminaries we have almost 50,000 students, served by more than 3,000 teachers, administrators, and workers. The annual budgets of our colleges and seminaries exceed 25 million dollars. Our colleges and seminaries have achieved a status and rank for which the congregations need not apologize. In equipment, facilities, buildings, skilled instructors, and achievement, these schools rank high among the educational institutions of our land.

But the church—your congregation and others—does not provide the entire support of these schools. In fact, only a minor share of their cost is borne by the congregations. Here is the typical source of income of a Lutheran college with, let us say, a budget of about one million dollars annually.

1. From the students themselves will come about 80 per cent, or $800,000.

2. From earnings on such enterprises as cafeterias and dining halls and from rent of dormitories, will come about five per cent, or $50,000.

3. From earnings on trust funds and endowments (which have been invested) will come about four per cent, or $40,000.

4. From various donors and givers will come about two per cent, or $20,000.

5. From the church will come seven to ten per cent, or $70,000 to $100,000.

Thus we see that our schools are almost 90 per cent self-sufficient. Yet we must not underestimate the help we give. It is significant, and as the years go on a more responsible church can increase its investment in youth and in Christian education.

(At this point members of the Brotherhood should devote attention to a discussion of the topic, with special emphasis on the questions that were assigned to a committee. Cf. "What Are the Facts?"—the assignment made last month.)

For Study and Discussion

1. What grades are covered by the elementary school? By secondary education? By higher education?

2. What is the difference between a junior college and a senior college?

3. What is a liberal arts college?

4. What makes a college a Christian college?

5. What are some of the emphases found at a Christian college which are lacking at other colleges?

6. Where do our church college

ecure their financial support?

Note: Most of the time devoted to liscussion should be given to the uestions which were assigned to a pecial committee and which were isted under "What Are the Facts?"

Suggestions for Action

1. Make a list of the young people of your congregation who are about to be graduated from high school. Also list the members of your congregation who are attending a college or university. Appoint qualified members of the Brotherhood on a committee that is to become intimately acquainted with these young people and provide whatever counsel and guidance may be possible.

2. Arrange for two or three informal fellowship meetings for coming high school graduates, and invite prominent professional men, such as doctors, lawyers, and engineers, as well as your pastor, to speak to them about possible avenues of service.

3. At Christmas time, arrange a fellowship meeting for all of the young people in the congregation who are home from colleges or universities and let them tell about their experiences. Invite the coming high school graduates to these programs.

4. Arrange a "Career Day" in your church. Invite all young people of your congregation, and their parents, too. Invite a professor or staff member from a nearby Lutheran college to speak on the topic, "The Christian Calling." The emphasis should be on the Christian vocation.

5. Arrange to take the young people of the congregation on a tour of your church college. Your young people will be delighted with the fine facilities they will see and the cordial hospitality they will receive.

6. Study the possibility of creating a scholarship fund to help the young people of your congregation go to the church's college.

7. If your synodical or national Brotherhood has a plan for providing scholarships for theological or pre-theological students, take steps to give increased support to the plan.

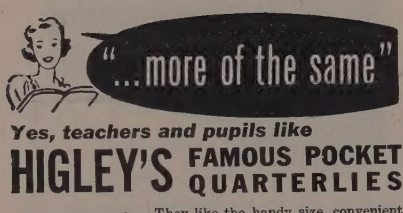
8. Write to your college and seminary to obtain manuals, motion pictures, filmstrips, slides, and brochures which you can use in helping young people and other members to know about their church college and seminary.

9. Pray for the teachers, administrators, and students at our church colleges and seminaries. Pray that many will decide to serve their Lord in the holy ministry or as other full-time workers in the kingdom. Pray that the efforts of these schools may redound to the glory of Jesus Christ, our Redeemer.

Plan Carefully

Assignments for the June (Sixth) Meeting

The congregation that does not have an "outreach" — that does not draw its own members closer to Christ and does not have a magnetic influence upon the unchurched —is not worthy of the name Christian. The Brotherhood that does not reclaim lapsed



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members and win the unchurched for Christ is not fulfilling its proper function. If Jesus Christ is really the Savior through whom alone we can be saved, then we are perfectly inhuman if we fail to share him with others.

The next study of the Brotherhood will deal with this important topic of "outreach." There are many ways in which every member of the Brotherhood can share in this work. What are they?

To insure an interesting and fruitful meeting the following assignments should be made:

1. Appoint a committee or some individual to present a summary of the topic written by Pastor Conrad M. Thompson. **The assumption** should be that members of the Brotherhood have read the topic before coming to the meeting, and the summary is merely to refresh memories and prepare members of the Brotherhood to participate in the discussion.

2. Ask someone to write to the evangelism headquarters of your church to secure evangelism materials. This member of the Brotherhood should carefully study the materials and be prepared to share pertinent information with other members of the Brotherhood during the discussion.

3. If possible, show the filmstrip, "Share Christ Today." Order it from **The Lutheran Evangelism Council,** 422 S. Fifth Street, Minneapolis, Minn. Make arrangements early in order to avoid disappointment.

4. If time permits, act out a "visitation skit." Such skits can be obtained from The Augustana Lutheran Church, 2445 Park Avenue, Minneapolis, Minnesota.

5. Appoint a committee to secure several copies of **You Shall Be My Witnesses,** by Aver and Lesher, **Your Other Vocation,** by Trueblood and **Personal Evangelism,** by Gornitzka. Thi committee should strive to have as man members of the Brotherhood as possible rea one of these books before the next meetin

6. Appoint a committee to lead in th discussion of the practical suggestions pre sented in the topic under the heading, "Fo Study and Discussion" and "Suggestions fo Action."

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(continued from page 22)

Lord?

Now the strange and miraculou thing was this: After the Resurrec tion of Christ the disciples becam completely changed men. They be came dynamic personalities; the thought positively; they had energ to do impossible tasks; they becam great leaders; they had new courag hope, wisdom, faith.

For finally they had become com pletely reconciled to God. They ha passed through the dark night o despair and repentance. They ha seen themselves as deniers and be trayers of God; blind to the purpos and will of God; self-seekers, succes seekers, world-seekers; having ha the mind of Satan rather than of thei Master. But everything had bee changed as they passed through th experience of "dying" with thei Lord and "rising" with him.

Then they no longer thought of pu suing worldly ends and success. The no longer thought in terms of crow and thrones. They became reconcile to the fact that their way, like th of their Lord, would be difficul would be dangerous, would be one persecution and ultimate martyrdom For then they really realized wh

esus had meant when he said that he disciple is not better than his ord.

But they knew that the Crucifixion-esurrection of Christ was God's suc-ess. The victory had been won.

We do not usually think of "suc-ess" in connection with God, for we esitate to ascribe to him a quality hat has so many earthly and false onnotations.

But we do speak of the "glory" of od. What does that mean? It has een suggested that we can speak of he "glory" of God as the "success" f God. Is it not true that God ulti-hately does not fail, that he works ut all things well in the end?

The Resurrection of Christ is our ssurance that life has a special mean-ng for us here and beyond here, and hat "Christ in us" is our hope of glory," or of "success." But not ecessarily earthly success, crowns nd thrones. We have the assurance hat through Christ life will have its ltimate completion and fulfillment, n spite of everything that may hap-en to the contrary now. Life is not meaningless failure in the end.

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The Worst Sinners

Most of us have rather vivid recollections of revival meetings when some fiery evan-gelist would preach "fearlessly" against sin. In thunderous tones he tolked about drinking and gambling, card-playing and profanity and all the sins of the flesh. He would tell about the terrible hell that such sinners were going to, and he would use high pressure methods to get the sinners to "hit the sawdust trail." Occasionally some sinner would be converted with blessed results, but usually such a revival left the church and the commu-nity worse off than before.

It is true that there were people who committed those sins. But they were not the only sinners. In fact they were not the worst sinners. And such preaching not only failed to save those who needed saving the most; it made them more complacent and self-satisfied. The hardest people to reach with the love of God are not the bad people. They know they are bad. They have no defense. The hardest ones to win for God are the self-righteous people.

From WHEN THE HEART IS HUNGRY
by Charles L. Allen
(Fleming H. Revell Company)

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